S: Harrison D-4 (1912-1924) 1924 MI Middle East
Bedouin MJ4



mere trifle. Probably the only part of the outfit that would have any commercial value at all is the black goat's-hair tent, which affords a poor shelter from the cold in winter and from the heat in summer. And along with extreme poverty there goes an astonishing lack of any sense of cleanliness or order. The tent of a Bedouin could be little more disorderly if it were taken by some giant hand, shaken like a dice box, and the contents allowed to rest where they fell. The furniture consists of few things and poor. There are the remnants of one or more cotton stuffed quilts. These are both bed and bed clothes. There are a few skins to hold drinking water and a few skin basins. Some shaped sticks are tied together to make camel saddles. The outfit will also include a copper kettle for the cooking of food, a battered coffee pot for the making of coffee and usually a wooden bowl. This bowl, which may be the only eating utensil belonging to the household, has probably never been washed in its history. At times milk is drunk out of it, and at times rice and meat are eaten from it. The grease with which it is covered has long since exceeded the absorption limit of the wood and for years has been plastered on to the outside. Under such circumstances the prevalence of disease excites no wonder; the wonder is that many maintain excellent health.

The Bedouins clothes are a loin cloth beneath and shirt above, which shirt resembles a loose nightgown and reaches to his ankles. Over this is worn an old disreputable *aba* or cloak, in cut resembling nothing so much as a college gown. All of these are usually in a state of great disrepair and show an acute need of laundering. The town Arabs, who look with scorn on the desert Bedouin, assert that when he buys a new undershirt, he puts

21c. Richer 5-4 (no date) 1950 M1 Middle East M1
Bedouin MJ4.15



B 619

the group. Yet although tribal solidarity and discipline are conspicuous features, it has been the weakness of Badawin society throughout the ages that political combinations larger than the tribe have been achieved merely for a very short time. An outstanding leader has brought together a number of tribes into one larger unit, but union has proved temporary; and more often than not on the death of the leader, his organisation has dissolved again into smaller groups. Large-scale political organisation is therefore not a feature of Badawin society, and resulting inter-tribal feuds, inveterate warfare, political instability and inconstancy have had an effect not merely on desert and steppe life, but also on that of the settled lands of the arid borders. It is also possible to see why, in the absence of strong internal political organisation, so much of the Middle East has in the past fallen under the control of outside powers.

B 619 423

To each tribe belong certain rights of pasture and occupation. The limits of each tribal territory are carefully defined, and generally comprise a summer and a winter camping ground. Exact size of territory usually has a certain relation to the physical force and prestige commanded by each tribe, and limits therefore vary from one period to another. Weaker tribes seek 'protection' from a larger.

M 641 (2) 641

As a sample of tribal division, the distribution of Badawin in Syria is given below. It should be noted that in certain instances tribal territories cross international frontiers, and thus there arise special problems of administration. Agreements have been concluded between the governments concerned, whereby nomads in effect assume temporarily the nationality of the country in which they find themselves.

B 422 342

Because of the necessity for constant movement, the material culture of the Badawin is poor. Chief possession of the tribesman, after his animals, is a tent, usually black, and woven of camel or goat hair. When in good repair, these tents are quite waterproof—sufficient to withstand the infrequent, but severe downpours which occur—and the size of the tent, shown by the number of tent poles used, is an indication of the affluence and social standing of the owner. The interior is divided, on the right for men, and on the left for women.

B 356 415 262 462 28 000

One side away from the wind is usually left open, with a coffee hearth in front. The coffee hearth is the social centre of the household; and the head of the family, although leaving the entire preparation of food to his womenfolk, will himself undertake the preparation and serving of coffee. True Bedu coffee is strong, devoid of milk or sugar, but

Bedouin #34

True Bedu coffee is strong, devoid of milk or sugar, but flavoured with herbs; and its consumption is the occasion of much social activity—the rounding off of the day, and an opportunity for discussion, and the reception of guests. For the Badawin, if not for city dwellers, coffee is truly the 'wine of Islam', and the equipment of all Badawin households includes at least one carpet, which is spread before the hearth, a mortar, and coffee pots and cups. A few cooking pots, and one or two large trays and bowls for communal eating make up the remainder of the culinary equipment.

Clothing of the Badawin is simple. A long robe of thick material is the principal, sometimes in fact the only, garment. In winter a waterproof cloak of woven camel hair is worn. A voluminous headcloth, held in place by a rope or band, is wound round the head so as to give protection to the face and neck, and rawhide, heelless sandals are worn on the feet.

Water is usually too precious for much washing[1]—indeed, the Koran permits the ceremonial use of sand in the daily ablutions which are enjoined on all Moslems—and animal urine is frequently used as a substitute. Badawin food is monotonous and scanty. Most important are milk products: curds, buttermilk, various kinds of cheese—of which *labné*, a kind of cream cheese, is the most widespread—and *semné*, or butter. In addition, wheat, barley, and occasionally a little rice are obtained by barter, blackmail, or brigandage from agriculturalists, or else grown very sporadically by the nomads themselves.[2] Small amounts of dried fruit, usually dates, are also eaten. Meat is provided only as a great luxury, since animals themselves are in effect a kind of fixed capital—owners must live from the yield, not upon the animal itself. Apart, then, from occasions of high festival, when special slaughtering takes place, only those animals that die naturally are eaten.

*Meals are served first to the older men of the tent*, each man using his dagger as a knife, and fingers as a fork,[3] after which, when they are satisfied, it is the turn of the younger men and boys. Later still come the women, and finally the girls—the sexes never intermingling during meals. On occasion when supplies are plentiful, the Badawin

[1] It has been said of a present-day certain Wahabite tribe of Arabia that all adult members have at least once in their lifetime been forced to exist on water taken from the tummy of a camel.

[2] Patches of ground are roughly sown with grain, and later in the year volunteers return to harvest the crop.

[3] As far as possible, use of the left hand is avoided in polite Arab society—this hand is employed for menial and unpleasant tasks.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M 34



meekly handed over the watch, which Ali put on his own wrist. "Let me take care of it for thee," he said to me, in his protective manner. He is actually "taking care" of my watch to this very day!

Our Fid'an hosts numbered seventeen horsemen and eight camel-riders, who had come on the scene after the attack on us. A gang of typical desert outlaws.

At the evening meal they spread a large leather camel-saddle cover for a tablecloth. Previously the dough for our bread had been kneaded on it. At other times it served as manger and watering-trough for the horses and camels, for it could be suspended by leather loops, one at each of the four corners.

The *Akid* poured sour camels' milk from a goat skin into a wooden basin and handed it round. The few *dhalals* were lying close to us. The red campfire threw a glow of light over them and their long shadows melted into the blackness of the night. For a moment I imagined myself surrounded by strange monsters.

When I closed my eyes and heard only the belching and grunting of my table-companions, I could scarcely distinguish them from the camels chewing the cud. And Ali was the noisiest feeder of them all!

Next morning the Fid'ans proposed that they should join us with the idea of entering Ruala territory and lifting some camels. Nothing remained for Ali and myself but to make the best of these unwelcome proposals. We had to endure their company in the pious hope that somewhere we should fall in with the Ruala Bedouins.

Two days later we camped at the well of Al-Hajal,

I: Raswan T-3 (1933-35) 1947 MD4 Rwala MD4
Bedouins MD4



Two days later we camped at the well of Al-Hajal, where our camels and horses were watered. One of the Fid'ans scraped a shallow hole in the soil and spread the saddle leather from one of the camels over it. Into this simple but practical trough we poured the stale water from the well.

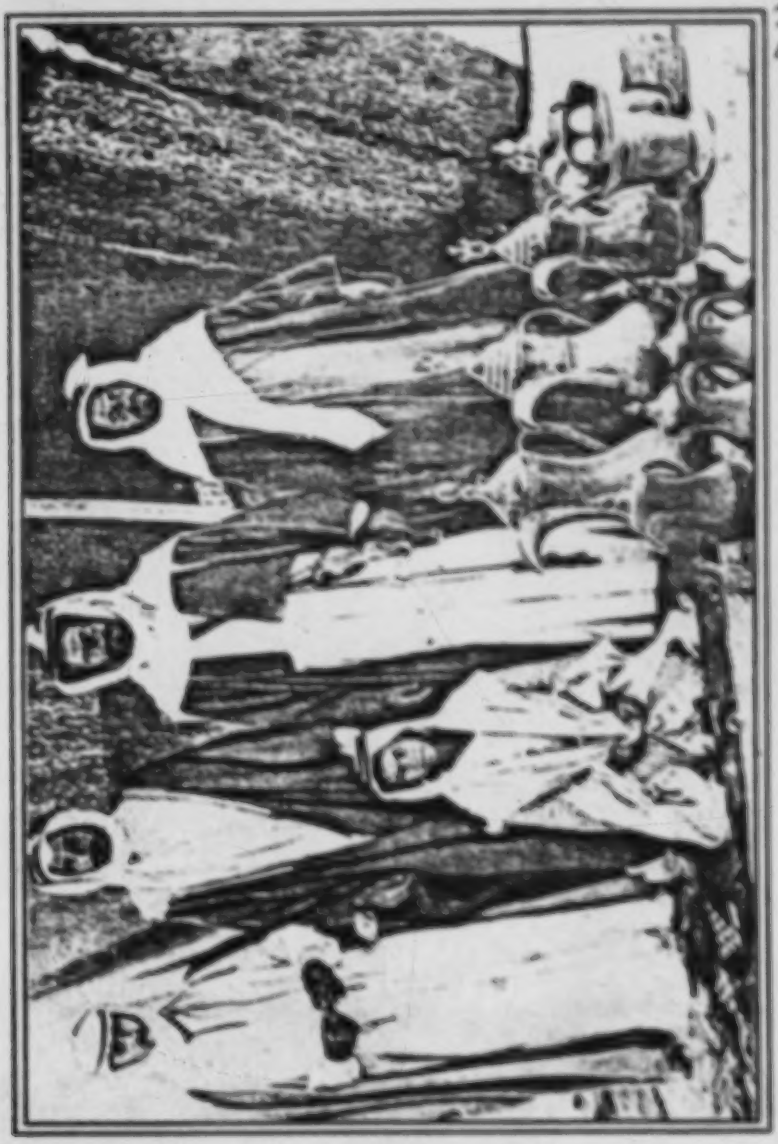
After we had watered our animals, we travelled onward in the dry bed of the Al-Hajal *wadi*. We were crossing a flat between two branches of it when suddenly shots rang out and bullets whistled over our heads.

The Fid'an wheeled instantly to gallop out of range, but they did not get far. Our assailants, imperfectly visible but obviously numerous, followed up their warning volley with a raking fire that in as many seconds unhorsed four of the fugitives. Seeing that to escape was impossible, and to fight hopeless, they all stopped and signalled their surrender to the advancing force of camel-riders. More than a hundred of these had grown out of the ground, as it were, before my astonished eyes. The Fid'an had walked into a trap. They had been too reckless even to send scouts ahead.

I knew instantly that the newcomers were Ruala. The Saba have as intimate a knowledge of that region, but only the Ruala take the field with so many fine racing-camels; the Saba, like the Fid'an, favour horses.

"The Lord be with us!" exclaimed Matan, the leader of the Fid'an freebooters, now thoroughly frightened. He clearly thought himself lost; and he had every reason to believe that I should use the opportunity of paying him back in kind. But I reassured him. "We have made peace with thee," I said, "and I shall tell the leader of

291
415



A Bedouin shaikh's son of endless guts

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4



854 Only shy little Barruk comes up
576 to Amsha's side and cuddles up in her arms. She loves him almost more than her own daughter. She kisses him and fondles him, and allows him to put his head on her shoulder and gaze up at me with wide eyes. Amsha is pathetically fond of her two slave children. They are only five and three respectively. Such love and such tenderness would make the brains of those busybodies whirl, who talk so glibly of the cruelty and horrors of the slave problem. How is it done? The answer is simple. These babes, the sons of her stalwart slave, 'Abdullah* (bought originally from Rannia and married to a freed 'Ajman slave woman), call out every womanly instinct in Amsha. They are the offspring of her own property. They are hers to prize and cherish. She even opens up her gown† and offers her breast to little Barruk who is fidgeting somewhat. "There, keep quiet, *ya Aalaile* (little sweet one), will you," she says, "and let us hear news from Abu Sa'ud."

272 Presently Salim comes back again with the coffee-pot, and the
●115 special cups which he has brought back from Riyadh, little white and yellow-ochre ones, unknown among the people of Kuwait. With pride he once again offers me coffee. "The cups? Oh yes, they are from Riyadh. I brought them back for Um Sa'ud (my wife), when she returns from England." "The year has been a good one, *Al*
231 *hamdu 'l Illah*," he proceeds. "The camels are fat and their humps are so round you wouldn't recognise them." "Nay, Abu Sa'ud", chimes in Amsha, "you would not know Farha except for her nose ring. She has such a big hump now that a saddle cannot be put on her. And congratulate us, thirty-six lambs have been born in the last ten days, and Zahra's (my daughter's) brown ewe which was a baby two years ago has had her first lamb also, her first-born, so sweet and soft. Run and fetch it, ya Hosna." The lamb is produced and much admired. Its wee tail is duly weighed in my hand to see if it has got any fat on it. "And now you must come and see our baby camel", and away I am taken by the womenfolk to the back of the tent where a dozen she-camels are standing. They have just come in from water, and are waiting to be milked and bedded down for the night. The baby-camel is next caught and brought to me. It is wonderfully tame, and holds

* He died the following year (1935) after returning sick from Mecca.

† If an Arab woman suckles her little slave child, that child can *never* be sold as a slave. It is henceforth free and her own.

L Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bookmire 1424



233 to drag its belly along the ground in doing so, if its tracks in the sand indicate anything) and had dragged away in silence two sheep, one full-grown and one a lamb. There had been no sound in the night. They explained that a sheep gets so frightened if seized by a wolf that it cannot cry out, only a goat cries, and the wolf avoids goats accordingly.

It was daylight now, and I got up and examined the spoor of the wolves myself. They were clearly to be seen on both sides of the camp. The male with its big tracks to the north, and the female with her smaller footmarks to the south. The female must have snatched the lamb from right inside the tent, for the woollen loop which fastened the lamb's neck was found broken, and the wolf's spoor was actually inside the tent. Other tracks showed that the she-wolf had made two visits, one to carry off the full-grown sheep, and one to carry off the lamb. We followed up the tracks at once in the hopes of saving one of the animals. We were too late. We found the fresh bones of ewe and lamb two miles from camp. Nothing but the biggest bones and some clumps of hair were left. It was a sad party which returned to camp. The loss cast a gloom over my friends. Two sheep had gone, two good sheep. There was nothing to be done. It was no use blaming the shepherds; the work had been cunningly and boldly done. One shepherd was actually awake, sitting over a small fire, on guard among the sheep themselves. So stealthily had the wolf come, so quiet had been the terror-stricken sheep, that he had heard nothing beyond the barking of the dogs.

"Nay, O Abu Sa'ud, it was written that they should die this night", said Amuba, when I tried to condole with her on the loss. "Indeed two others were carried off the night we arrived. The wolves are very hungry here, but we shall be avenged, Ya Abu Sa'ud, never fear, we shall be avenged."

235 It was full day once more. I prepared to leave for Wafra with Sa'ud, my hunter. Once more the little camp is astir and busy. My car is got ready, my lunch, cooked to a turn, is brought out of the women's tent, and tightly packed away in the tin saucepan and firmly covered. For water we depend on the filled leather goatskin tied on the near running-board. We are off, Sâleh, my driver, Sa'ud and myself, the first two in front of the car and I behind with oven, lunch, rifles,

h Dickson G-5 (1929-47; 1951 MI 1 Kuwait
Bedouins MJ4



512. An hour or so before sunset, the tent housewife takes a stroll. She has had a hard day. She enjoys herself with her children for half an hour or so. Before going out she has ordered the household to prepare
● [496] and fill the *hauds*. This is a large leather drinking trough fixed in basin fashion on a stand of three bent hoops of wood. This is for the sheep when they come home and for the master's mare. There is a good supply of water ready, but the sheep will not need much, for they have been having green grazing. The camels will not yet drink: it is autumn and they will not want water for five days now. It is impossible to water them in camp, so every fifth day the herdsman will take them back, either to the wells they summered on, or to others that may be handy and let them drink their fill (*i-waridun-kum*).

On such journeys the herd will take the spare shepherd with him and he will go equipped with *al hauds* (see above), the *dalw* (small leather bucket), to draw water with, and the *hail* or rope to attach to the bucket. He will also take all spare *guruds* (water-skins) to bring
513 back water to the camp. It is now nearly sunset and all eyes are on
919 the look-out for the return of the master of the house. At last he is seen on the horizon cantering leisurely home. As he nears the tents the dogs begin to bark, the children rush out to meet father and the wife orders coffee to be prepared. His welcome is like that given to a guest, for he will be tired and hungry. As he dismounts, his wife or daughter takes his mare and at once throws over her a *jilal* (blanket) before taking her to water. That duty done, they shackle her with clumsy iron shackles and allow her to go free. If the family is fairly well off, the mare will be given a feed of barley, but the poor man's mare gets nothing.

512 Salutations over and several cups of coffee handed round, the
283 master of the house is asked about the result of his journey. He produces out of the voluminous folds of his *dishdasha* samples of different kinds of grass which he has seen growing at the spot he visited, and which he has brought home to show his wife and herdsmen; he praises his new find, he says grazing is good out there, and there is lots of it, and no other Bedawin have as yet found it. He has brought good news (*khabar*), he wants his womenfolk and all the others to rejoice with him for he is a *khabir* (a bringer of good news):

"By God it is excellent, very very excellent, and there are no Arabs

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4



342 462 (1) "Spread out the tent *ya 'ajyāl*" (O my people) (from its rolled up position when taken off the camel's back).
(2) "Stretch out the ropes *ya auldāk*" (O children) (so that they are at right angles to the tent).
(3) "Anchor the rope ends in the ground *ya fulan wa fulan*" (O So-and-So).
(4) or "Drive in the pegs and wind the ropes round them *ya Nasir*."
(5) "Tighten the ropes *ya Hasan, ya Wadha*."
(6) "Take a pull on the end ropes *ya Marzuk, ya Nasir*."
(7) "Affix the *majadīm*" (front-side, support-poles.) This is done on side away from wind.
(8) "Raise the centre poles"—the men's job.
(9) "Raise the back side poles and remaining end side poles."
(10) "Now lay to and take a pull at all the ropes once more."
(11) "Now *rawwaga al bait*, i.e. attach the *rugg* or back and side curtains, and cover the lower edge with sand to keep them down."
(12) "Now affix the *ghita* or partition curtains."
(13) Lastly, "Spread out the carpet and the *dawāshak* and get ready the women's and men's portions of the tent". Women's quarters centre and left (*murgad al harim*), men's quarters right (*murgad al rijāl*).

The tent is now fully pitched and the women place their treasures and stores in the centre portion of the tent, including their liners (*makzar, ghita*, etc.), sleeping gear, blankets, food, etc., and transfer to the end compartment the cooking pots, cooking utensils, etc., turning it into a sort of kitchen.

### MEN'S PORTION OF THE TENT

952 579 In the men's portion of the tent are then unrolled a well-worn carpet or two, the best *dawāshak* (mattresses), to sit on, and the master's own camel saddle covered with white or black sheepskin. Pillows (*masanad*) are placed on both sides of this camel saddle, and also behind it for the guest's back to rest on, and generally the place is turned into a neat guest chamber for anyone who may [411] come. The master now hangs up his rifle on a hook attached to the 415 tent pole in the guest chamber, and prepares a fireplace to make coffee 272 in the centre of the floor by digging out a shallow circular hole (*wajāt*). This done, he gets out his row of three coffee pots (*dalla*), also a fourth "stock" pot, and lays them alongside the fireplace, together with the *mahmasa* (coffee roaster) and *yad al mahmasa* (coffee-berry stirrer).

h Dickson G-5 (1929-47) 1951 MI I Kuwait
Bedouins 1424



Last of all he places in position the *shai finajin* (brass case for coffee cups) alongside the *yad wal hdawn* (brass pestle and mortar), the *mahorrad* (wooden slipper for cooling coffee beans), the *mukhbit* (wooden peg for stirring the hot coffee), the *lifa* (coir piece to stuff into the coffee-pot's spout), and finally the *mukhbir* (incense burner). All is now ready to receive a guest, except that the actual coffee beans, the cardamom seed to mix with the coffee, the firewood (*'arfaj* bush) and the *jalla* camel manure (in place of coal) and the drinking water, is round in the women's part of the tent or outside it, and will have to be fetched.

As a guest is seen arriving these last necessities are brought and by the time he sits down, firewood, *jalla*, etc., all are ready to hand.

The scheme of things in a poor Badawin tent is the same, only everything is on a very much more modest scale—in fact, according to his purse.

A man leaning on the guest saddle is said to be *murtaki*; if he leans his back against a cushion (*msawad*), he is said to be *mutawassad*. If he tells a story he sits cross-legged; when eating he kneels on his left knee and sits on his left heel; his eating hand works outside his right upright knee; when he washes his hands he squats with knees wide apart.

### WOMEN'S PORTION OF THE TENT

Women and servants (if any) carry all cooking utensils, etc., into the *women's apartment and cooking portion of the tent*, the heavy luggage and bags containing rice, flour, dates, salt, sugar are stowed up against the *gata* curtain dividing the women's from the men's apartments. The camel saddle-bags are then hung up on the tent poles, as well as other odds and ends, including the owner's spare rifle and ammunition. Red *lahafs* or quilts, which take the place of blankets, are then rolled up and placed on top of the stores, and the woman of the house and her daughter's decorated *mukawar* (linen) are placed in a prominent position on the other side of the tent, so as to be seen by passers by.

Not the least important of the women's treasures are the spindles (*mughzal*), with which the womenfolk in their spare time spin camels' or sheep's wool. These they are for ever whirring, whether on the

L Dickson G-5 (1929-47) 1941 M2 I Kuwait
Bedouins M24



283 smith or on camel hair; indeed, the *mughyal* would seem to be almost part of the *Badawiyeh*. The method of spinning is as follows:

The spinner keeps the wool she is spinning under her right arm, or in her bosom, while with her left hand she prepares the wool to be spun some two feet in length, ties it to the lower end of the spindle pole, and threads it under the hook fixed to the top of the spindle head. Next she raises her left knee (she is sitting at the time) and, placing the lower end of the spindle pole on it, she sharply twists the spindle handle on her knee with an outward move of the palm of her hand. This causes it to spin sharply. Next moment she holds the spinning spindle aloft in her right hand by means of the wool. When this latter has got a sufficient twist on it, she winds the completed wool round the under-
284 side of the spindle head. The other most important article of the women's quarters is the hand loom (*noom*) on which all the cloth parts of the tent are woven or replaced. Mother or daughter keeps the loom in constant action: they are never idle, these desert women. Treasures
415 such as money, coffee beans, cardamoms, sugar, salt, silks and special holiday attire are kept by the housewife locked up in a small tin or wooden box. The key of this she always keeps on her person, and ties to a portion of her head veil or *milfa*. This key is one of the first things that catch the European's eye when talking to a Badawin woman.

Close to, but outside the women's quarters, and away from the guest compartment, lie the filled water-skins (*guraf*), which for coolness' sake are always placed on a thick mattress of *'arfaj* bush. Near these are kept:

(*i*) The small leather bucket and rope (*dalla*) for drawing water out of wells, with or without the cross-piece of wood in the centre to keep it open, and

(*ii*) The large leather bucket or bath (*kandi*) standing on its curved wooden legs, from which camels and sheep drink. Both *dalla* and *kandi* are usually bought by the owner of the tent when he comes up to Kuwait or other town to do *mushtiri*; in the same way he buys his goat water-skins, which have to be renewed fairly frequently.

(*iv*) The still larger camel water-skin or *rawi* for conveying water from wells that may be distant.

Last, but not least, the *mujabbah* (or *mijbah*) with guardsin hanging

below is *ready* to make *laben* (sour milk) with, or, if necessary, to hang a sheep's carcase on, preparatory to skinning it. 45

A *fuller description* and names of the articles found in both men's and women's portions of the tent will be found in Chapter V.

POSITION OF TENT WITH REGARD TO THE WIND

Tents are always pitched with one of their long sides facing in the direction of the wind. Hence in the eastern and north-eastern part of Arabia, where there are two very common prevailing winds, the *Shamâl* (north-west wind) and the *Kaus* (south-east wind), it is the general rule to see black tents pitched with their longer axis facing towards the north-west. This does not mean that tents are opened towards the side from which the wind is blowing—the contrary is the case, and the side of the tent is always closed in the direction from which the wind is blowing, and the sheltered side opened. 192

The side which is open is called *wajh al bait* (the face of the tent), the closed side *gafa al bait* (the back of the tent). Should the wind suddenly change, as often happens during the rainy season, it is necessary for the inhabitants of the tent to change the "face" of the tent at once. Otherwise the wind gets under the tent, billows it up, and if it does not carry it away, at least causes the tent poles to fall and lets the tent then collapse upon its occupants. A sudden change of wind therefore causes confusion and loss of shouting. The owner's first and immediate orders are, "Change the back wall, my children, the wind has come", or in Arabic, *Jaina al hawa, dakkaru al bait ya awalad*. The excited women and servants thereupon rush about, drop the front bamboo supports (facing the wind), quickly unpin the back curtains and carry them round to the side from which the wind is blowing, and again as quickly pin them on to the tent roof, and bury their bottom edges in the sand; the side poles are next put up; the edge of the tent roof facing away from the wind, each under a rope, and lastly the tent partition curtains are taken down, reversed and fixed up again with the embroidered ends extending out of the tent and thrown back over the tent ropes. The whole process takes a surprisingly short time.

Of course, in very hot weather the Bedawin wants to take advantage of the slightest breeze, so he rolls up the back curtain or unpins several

b Dickson G-6 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CHAPTER V

# Tent Treasures

## MEN'S PORTION OF TENT

(*see sketches*)

[972] The *following* articles are always to be found in the guest or men's portion of the tent, *al raba'a*.

[681] (a) *Shaddd*—riding saddle, our personal usually richly inlaid with finely polished lead patterns having the appearance of silver, and similar to the inlay work on incense burners. Made of tamarisk wood (*athl*).

*Ja'ad*—white or black sheepskin covering for riding saddle.

*Ghaydl al shaddd*—pommels of riding saddle.

(b) *Markaz*—pack saddle, also made of tamarisk wood. The thongs used to tie the cross-pieces A A to the saddle arch B B, are made from the sinews of the camel's neck: one of these exists on either side of the neck. They are as long as the neck, and as thick as a thin wax-less pencil. There are several patterns of pack saddles, the commonest is shown in the sketch p. 85.

(c) *Khurj*—man's saddle-bag, it hangs over the top of the *shaddd* under the sheepskin covering or *ja'ad*.

NOTE.—Men's saddle-bags and women's dress must be, if well made, 3 *shibbr* and 1 *shaf* in width, i.e. 3 spans plus distance between extended thumb and forefinger. The richest and most fancied in Arabia are made in Kuwait and Hasa.

[685] (d) *Dalla* (*plural: dalldl*)—coffee pot, minimum set of three. (Drawing shown is type used in Kuwait.) With the coffee pot is always found the *lifa* or piece of coir or lamp which is stuffed into the spout as a strainer to prevent coffee grounds entering the cup.

[912] (e) *Hawan*—mortar, usually of brass, for pounding coffee berries. Sometimes a plain iron cylindrical mortar and pestle is used by poorer Arabs, or a wooden mortar and stone pestle, light and convenient for those going on journeys.

(f) *Mahmasa*—coffee roaster. It is made of iron with brass handle let into the handle and having the appearance of gold. It is always fastened by a chain to the *yad al mahmasa*.

*Yad al Mahmasa*—coffee stirrer.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MH



(g) *Markal*—tripod for cooking coffee on. (Used in better-class tents only.) 415

(h) *Malpas*—pincers (tongs).

(i) *Mukhbaz*—wooden peg to stir boiling coffee.

(j) *Shat finajil*—brass case for holding coffee cups, usually engraved round sides with patterns or texts in Arabic.

(k) *Finjal* (plural: *finajil*)—coffee cup.

(l) *Mubarrad*—wooden slipper for cooling coffee beans after roasting, studded with brass nails.

(m) *Mabkhar*—burner for frankincense (*luban*) or sweet-smelling wood (*'udi*). The word is from the same root as *bukhur*, incense. Made of tamarisk wood inlaid with brass and finely studded lead patterns, or made out of *jiss* (gypsum) with sides carved out in various patterns.

(n) *Jidds*—wooden bowls made of tamarisk wood, all sizes, studded with brass nails, and inlaid in silver or lead.

(o) *Miraka*—finely worked fancy leather apron, which hangs down in front of camel's chest and stretches to its knees, used by Shaikhs and leaders. [472]

(p) *Jiffar al tufaq*—leather bag with tassel at muzzle end to carry rifle.

(q) *Mishf ab*—camel stick (ride-tree wood).

## AL FULÁNI

Special riding saddle favoured by the tribes of Southern Hasa, Trucial Coast, and Oman, for fast and light work. Found also among Bani Hājir, Shei and 'Ajman tribes (southern section) 472

A consists of a pair of miniature saddle arches in dark hard wood, two on each side, both pairs being joined together by a piece of *ithal* wood, to which the girth is fixed.

B consists of a cylindrical screw-stuffed mattress on which the rider sits, behind the hump.

C is the girth.

D are two ropes holding B in position and preventing it from slipping off.

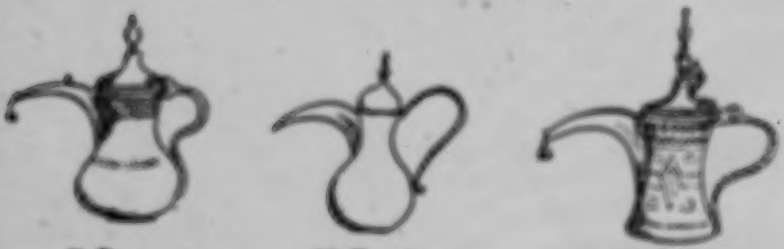
I. Dickson G-5 (1929-47) 1951 MI 1 Kuwait

## Utensils for Coffee Making

Chap. V

4/5

### DALLA (plural DALLAL)—COFFEE POT

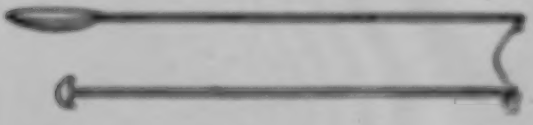


(i) Damascus (ii) Kuwait (iii) Bahrain

### HÁWAN and YED AL HÁWAN—MORTAR and PESTLE 4/2

(i) Brass (ii) Iron (iii) Wood (pestle of metal)

### MAHMÁSA and YED AL MAHMÁSA { Coffee Roaster / Coffee Stirrer 4/5



MARKAB

By

L Dirham G-5 (1929-47) 1951 MI I Kuwait
Bedouin MJH



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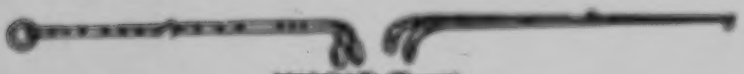
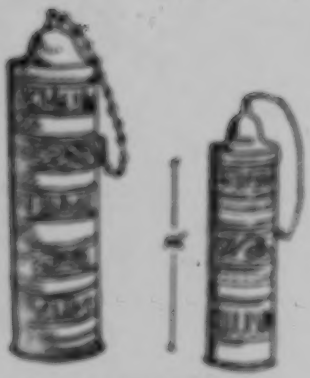


MALGAT (Tongs)

MUKHMÁT (wood stick to stir boiling coffee with)



SHAT FANAJIL (brass)

FINJAL

MABKHAR (all wood)

MUBARRAD

MABKHAR (carved out of piece of white gypsum)

JIDDÁ (wood)

Ia Dickson G-6 (1928-47) 1961 MIT Kuwait
BAQOUMA - MIT 6



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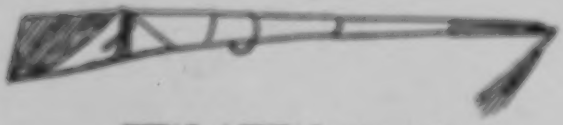
MIZÚDA (all leather for carrying dates)

JUFAR el TUFAQ

MERAKA (all leather)



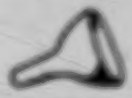
JUFAR el TUFAQ (all leather)

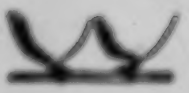
MIDLÁ'AB

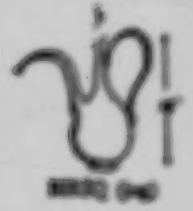
'ASSA

BARZINA

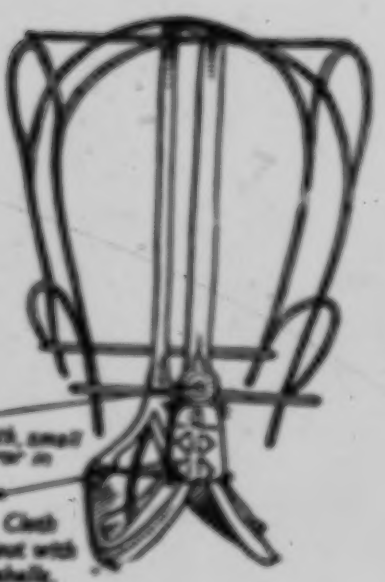
MIZÚDA (all wood bag)







'ADOL (woman's bag)




MAKSAR

ZEBA (Qube)

DALLU

(a) Collapsible.

(b) With cross pieces

A. Dickson G-5 (1929-47) 8551 MS I Kuwait
Bedouins M24



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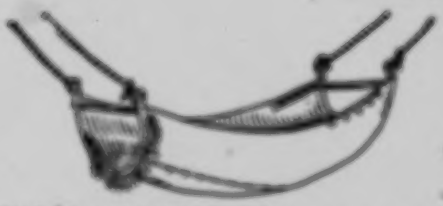
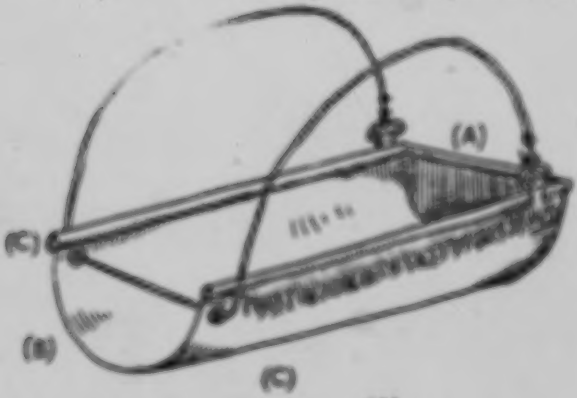
HAUDH



HABÁBA (child's hammock slung inside tent)

(child's portable cradle, common to the tribes)




a. Head, with decoration on outside.
b. Foot.
c. The holes through which passes a running rope that closes the cradle at foot when it is lifted.

(C)

Outside decoration of A

[539]

492. ...treasure, her baby, etc., in a sort of comfortable ark. On the saddle itself is placed the woman's bedding, and hanging down on either side are her saddle-bags (*mijdawi*). The *mukwar* is always made of pomegranate wood, as this can be bent into the necessary loop shapes. Various patterns and variations of the *mukwar* are used by different tribes.

[545] *Sakwa*—the woman's treasure box, containing her coffee, cardamom, saffron, tea, sugar, dyes, jewellery, trinkets, etc., etc.
*Mijad* (plural: *'ajjad*)—leather saddle-bags for moving them.

## Women's Treasures

Chap. V

*Miṭwiad*—coloured saddle-bags for storing women's clothes, spare gar- 495
ments, coloured wools, etc. These are separate and hang on hooks 492
on either side of the *mahmar*, whereas men's saddle-bags are joined
together and hang over the top of the saddle. The *miṭwiad*'s bag-
vessels are half as long as those adorning men's saddle-bags.

*'Adid*—large woollen saddle-bags for carrying rice, flour, sugar, etc.

*Lahaf*—cotton quilts, usually red.

*Fihr*—a volcanic stone resembling an ox-tongue in shape. Hard and black,
used as a hammer for knocking in tent pegs.

*Miṭjahah*—wooden tripod 4 ft. high, on which the skin is slung when
making *laben*, or the carcase of a sheep which is to be skinned.

*Sawil* (plural: *sawlan*)—special skin for making *laben*, always a sheepskin.

*Mahwah*—bladder for storing butter, known as *mawal* by the 'Awazim.

*Girba* (plural: *garaf*)—Goatskin for carrying water.

*Rawi* (plural: *rawi*)—Camelskin for carrying water. (Known as *miṭala*
among the 'Ajman.)

*Madjan*—wooden funnel for putting milk into skins

*Jerdi*—Bag made from skin of baby gazelle with a pattern on it in coloured
dyes, used for carrying coffee in on the march.

*Mangrah*—hand loom (also *nawl*).

*Mikku*—shuttle.

*Nakka*—flat wooden piece for tightening threads.

*Middrah*—gazelle's horn for pulling down threads.

*Magḥzal* or *Mahbrah*—spindle.

*Sarda*—The pair of sticks 8 inches long used to tie up the udders of a she- 233
camel, e.g. *sarw al naja* (an order indicating that the camel's teats
should be tied up). Each stick is laid alongside two udders, and
each udder is tied separately with a piece of woollen thread. This
is to prevent calves drinking. Calves are only allowed to drink
morning and evening. The camel has four udders.

*Birig* (pronounced *brid*) and *Magḥawad*—jug and basin (*used only among*
*hadhar or townsmen*).

*Al Hauda*—a leather basin for watering sheep and camels. Three bent
pieces of wood form the stand.

*Al Dalla*—small leather bucket (two kinds) used for drawing water from
wells.

*Miḥab*—Child's portable cradle, common to the tribes of Ham. It is carried 994
on the mother's back supported by thongs across her forehead, or
else carried under her arm supported by thongs over the shoulder,
according to which tribe she belongs to. The *miḥab* is made out of
one piece of leather. As the cradle is filled the end where the child's
feet lie is symmetrically closed by the running rope which passes
through two holes one at each side (see diagram). The *miḥab* is not

## Skin Containers



154 used by the northern Bedawin of Arabia, who carry their children on their shoulders or, when travelling, on their laps. The *mijbah* is not to be confused with the *haldin*.

*Haldin*—Baby's hammock for use inside tent. It is slung between two tent poles. Especially favoured in the north.

242 *Hail*—cedarwood needs for pressing in coffee.
*Mamak*—chewn, for pressing in coffee.
*Zafrun*—saffron, for putting in tea and coffee.

492 *Shishar*—hooks on each side of the *mahmar* to hang women's middle-bags on.

### THE LOOM—MATTRESS, MATTS OR RUGS

236 The loom gear consists of seven pieces which altogether are known as *mamdril*.

(1) Piece of wood known as *ga'ah*.
(2) Shuttle known as *mikku*.
(3) Tightener known as *midiyya*.
(4) Piece of wood holding up threads known as *mirwar*.
(5) Circular wooden supports of *mirwar*, known as *marwahil*.
(6) Piece of wood holding ends of threads known as *al'ras*.
(7) Gazelle horn for pulling down threads known as *middi-ah*.

### SKIN CONTAINERS

495 These consist of:

(a) Water skins.
(b) Skin bags for storing dates, coffee beans, dates, etc.

Under (a) we get the *rawi*, the *shilmiti*, *mizadi* and common *girbe* (*girbe*).

*Rawi* is the generic term for a water receptacle made out of a camel's skin.
*Shilmiti* is the name given to a water receptacle made out of one half of a camel skin doubled over and sewn together.
*Mizadi* is a gigantic water receptacle made out of the two side skins of a camel sewn together. They are always very water-tight.
*Girbe* is an ordinary water skin made out of a whole sheep's or goat's skin which is peeled off the animal. The best and most lasting are made from goats' skins (males) and cost in the rough about Rs.2/8 each. Sheepskins do not last.

# Method of Skinning Animals

(Chap. V

Under (f) we get the *'akka*, the *mudhura* and the *jirab*. ٤٥٤ •

The *'akka* is the name given to a sheepskin used for storing *dakua* (clarified butter).
The *mudhura* is the same but is made out of a lamb skin.
The *jirab* is made out of a young gazelle's skin, and is used for storing coffee beans.

RAZAWIN METHOD OF SKINNING ANIMALS

(a) *Sheep and Goats.* 231

The carcase is suspended head down, and the skin is 232
opened up behind the hind legs and under the tail by one single cut. It is then peeled off downwards towards the head. In the finished article, the opening at the neck end becomes the filling end, while the original cut at the tail end is sewn up together with each leg.

(b) *Camel.*

The cut is made from the head along back of neck to top of hump and down again to tail. Both sides are then peeled off in outward direction. Finally each side is removed separately by a cut along centre of belly and under the neck.

When killing a camel, the head is drawn round to one of its flanks and tied by the halter in that position. The jugular vein is then cut close down to where the camel's neck comes out of the body. This is the exact opposite to the method used for killing sheep and goats. The incision in their case is made immediately behind the jaw bone.*

When cutting an animal's throat, be it animal or bird, the invocation [٢٧١]
"Bism Illah al Rahmân al Rahîm" (in the name of God the Merciful and Compassionate) must invariably be made before the cut is made.

* Exactly in centre of the Adam's apple.

s Dickens G-S (3819-47) 1951 MI 3 Kuwait
Bordeaux 1824

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A HERD OF THE CAMELS DRINKING

800

OUR TENT WITH AMINA STANDING IN FRONT
OF THE DIVER

page 416 a.

Sb: Thesiger T-3 (1964-67) 1969 MZI Saudi Arabia
Bedouin MJ4

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P 396 (A)

[CAPTION APPEARS ON P. 396 (B). ANALYST]

SS: Theiger T-8 (1944-47) 1949 MFI Saudi Arabia
Bedouin MJ4

h42
262
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[illegible] One of the most kind and considerate men [illegible] said. This title is [illegible] outstanding riders and a good eye to the capable of pure race. Beside the two camels in shape, who wears the long pointed dress of a Western Arab, is Feisl, placed specially [illegible] a leader sought from which to search an animal. Beyond the Shaikh accompanied several Arab children, a lamb in her arms to suckle, while the [illegible] and a [illegible] the little girl wear [illegible] and a [illegible] round their hips. The children are [illegible] camels, and the [illegible] of [illegible] of cattle scattered from the [illegible] [illegible]

T 896 (8)